

VOL. II, NO. 46.

SATURDAY, JAN. 21, 1888. PRICE \$2.50 PER ANNUM.

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THE

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V.

CONTAINING

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FURTHER REVELATIONS FROM THE KABALA  
CONCERNING  
THE BOOK OF GENESIS.

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DELIVERED AT CHICAGO, SUNDAY, JANUARY 15, 1888.

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INVOCATION.

Infinite God; Creator; Preserver; Ruler; Thou from Whose life all life must come, and Who holdest forever within the enfolding power of Thy love each form of being, each unfoldment of thought, to Whom the visible creation is as naught save as the manifestation of Thy power, to Whom the invisible is all, since it is Thee and the power of the spirit within Thee. O God, we praise Thee for the glorious beauty of the visible universe, for the stars that flash and gleam in their orbits of light, for the wonderous suns that blossom in space like lilies from Thy hand, for the earth, teeming with abundance and freighted with the germs of all possible existence; and for its shadows and tempests, its winters and depressing cares, man learns to praise Thee, since through these the life and light of springtime eternal are made to flow. May every heart learn the lesson of life, and every mind perceive the light of Thy creation which has traced upon world and sun, upon leaf, and tree, and flower the message of the soul of life; and from within may Thy children learn the real lesson: may they understand that whatever is mysterious in outward life there is knowledge within the spirit, whatever is veiled their splendor is known unto the soul, and all offerings at last are brought unto that perfect shrine. Amen.

DISCOURSE.

It was said last Sunday that, not only is the Book of Genesis a compilation, but that the account of creation is a compilation from four distinct

sources, preserving in Kabalistic form the meanings of all beginnings among the ancients, and, therefore, the terms are not only typical, but they comprise the concentrated symbolism of the Orient.

Without a knowledge of the sacred symbols and numbers no one can properly interpret the Bible or the Book of Genesis, especially. It was said that the four rivers, for instance, that encircled or encompassed the Garden of Eden were four distinct streams of human thought; you will perceive on interpreting the meaning of these rivers, where the real names have not been lost, that they symbolized the states or powers that prevailed around about Eden.

Then in the creation of man and woman: Adam and Eve. The Edenic state is the state of innocence; not of knowledge of right and wrong, but the first expressions in matter; the spirit not having yet come in contact with the environment of the clay sufficiently to be depraved or degraded to the earth by it. Yet you perceive how soon under the symbol of the serpent, which, by the way, was not intended as the source of evil, but earthliness or earthly conditions and policy; since in the Egyptian symbolism the serpent with wings was not only the symbol of wisdom, but of immortality, amid the coils of which were those powers which surround the expressions of human life on earth.

When God created man in His own image: "male and female created He them," this was the expression of the generic process by which the soul in its two-fold life is expressed on earth; as the Deity, in the twofold nature of His being, is expressed in the universe. The making of man in the image of God has been too literally translated; for according to our rendering of the ancient language, it should be: man existed in the image of God, the creation or expression being dual, the origin of life being unitary. This in itself would prevent a too literal interpretation. That the form was in the image of God no one can believe, because the image of God must be that which is like unto Himself; and this living being like God: it is revealed in what manner? The human form *expresses* that which is like unto God; so with reference to the expression or creation of Adam and Eve. The typical Adam, the masculine force of the universe, is first; always conquering, always aggressive, always gathering, always inventing, thus the life which is masculine is first embodied in the form of Adam. The inner life Eve, Eva, Evi, which is variously interpreted as life, desire, or the serpent, means that the soul-wife of Adam came into being, into the form of external existence, under the dominion of the senses, later than Adam; that this twain in the Paradise, which was the Edenic state, constituted the first pair.

"The Tree of Knowledge of good and evil" is, therefore, in the Garden of Eden, symbol of all intellectual pursuits, of all that man seeks beyond the state of innocence; and the return to it is by such process as the overcoming of the surrounding difficulties and material temptations.

Not only is this chapter, the first chapter on the creation, but the succeeding five books a compilation of much that was known in Egypt, but it is an attempt, also, to preserve in as distinct manner as possible, that which was known among the Kabala as symbols of ancient names and numbers. A T U M, is the primal man and woman as in Adam. Atum has its origin in the Egyptian; Kadmon

Adam was of Oriental origin, and revealed the first typical expression of the God-man. So that from both of these original terms you have the Adamic origin of man.

Then in the Egyptian symbolism the primal mother was also veiled, i. e., incorporated in the masculine, but sufficiently distinct to be always visible. When we trace the Egyptian words to their original meanings we find the ultimate meanings are always feminine. The Ra, the Tau, all those syllables that determine the origines of life mean in themselves the feminine impulse of existence in the generic form of being, and worshiped in Egypt; all of which were brought forward in the symbolism that was incorporated into the Book of Genesis. This is true with the six evenings and mornings, and the seventh day of rest; the six points or double triangle was the symbol of the perfected life in Egypt, was not only astronomical, but also was sacred in its significance. Seven being the harmonic completeness of the whole. This is why the seventh is the day of rest, meaning the seventh state, the seventh period, the period which succeeds creation, when a thing is finished or completed; and as the six states of impulsion were ended, so the seventh, the harmonic state constituted the divine Sabbath, that which in itself was the sacred period or condition of all human expression, and is related to human life in some sense; that when those six stages of creation, generit creative energy are finished the people of the nations find the seventh stage, which is the state of rest; as in music it is the state of harmony; as in the different beams of light which constitute the prismatic hues seven is the perfect, harmonic, complete number.

The ten tables which were afterward introduced, as constituting the law, differed in every particular from the generic or creative record. The generic or creative record was borrowed from and constituted the inner symbols and mysteries, which were not recorded, but were communicated to Moses verbally among the initiated in the innermost secrets of Egyptian lore: that which pertains to creation, to creative energy, to the contact of God with matter, and the soul of man with the beginnings of things; all this was communicated not only verbally, but in a whisper. So that even the meaning of the six pointed star, or the double triangle was never breathed aloud in the inner altars of the Egyptian temples.

When, therefore, the inscription came to be made in the Mosaic record there could only be such characters as were employed in the original meaning, this in turn could only be communicated to the Kabala in a whisper. As many of the secrets in freemasonry are never breathed aloud. As many of the most sacred symbols of freemasonry can never be communicated even by word. Take, for instance, the "five points of fellowship," one of the most mysterious inner symbols of freemasonry; take that which in itself implies in the original, the "all seeing eye," even the modern mason does not know its innermost meaning. Among the ancients these meanings were only preserved by the sacred symbolism carried forward in this record, and therefore veiled, and because veiled were not destroyed. The Book of Genesis read in the light of this interpretation means, therefore, the primal beginnings of the contact of the Divine, the Aum, the All Seeing Eye, the Ra with the dust; that expression which gives vivification

or intention to what previously was chaotic; and the different degrees or steps correspond in the most singular manner with the different degrees of the initiated in the ancient temples, and when the Holy of Holies is reached, which is the seventh degree, there is the place of rest, and there the unpronounceable name of God was perceived and known: the novitiate saw that vision there; though known the name was never breathed; though understood the meanings were not spoken.

You can well understand how one possessed of the perception to realize the spiritual meaning of Kabalistic symbols can distinctly follow the record of creation, though unfamiliar with the literal wording of Kabalistic symbolism. You can well understand how much better the meaning is made known when not only the names and numbers, but the sacred symbols which are used to express the different creations are fully understood, and how easy it is to trace these four different streams of human history. So now, even without any further knowledge, you can take your Bible and divide the Book of Genesis into four distinct records, always considering the difference in the meanings of the names Lord, God; whether the names God, Lord, or Lord God are used, for each of these three have different meanings in different records; then as you go on you will discover that the Book of Genesis soon departs from the Egyptian, Assyrian, Brahminical, and those Oriental records, and becomes Mosaic, and after a time refers to the God of Abraham, Isaac, and Jacob; this God was the original Hebraic Deity worshiped under symbols and names that were not known.

In Egypt the Children of Israel worshiped deities under the different symbols of Taurus, Apis, Isis, and other names, but they were not considered, as the Infinite Divinity or Deity known to the initiated and to Moses as the Unknown God.

The order of Melchizedek, which gives the interpretation of the most ancient symbolism, was an order under which all ancient terms were preserved: and when the Prince of Peace met Abraham and gave him evidence of his power, initiating him into divine mysteries, Abraham bestowed upon him certain of his possessions. This Prince of Salem, of Peace, was none other than the chief of the order of Melchizedek, who from Egypt had journeyed into Palestine initiating the ancient fathers into the knowledge of the mysterious unknown God. So that the God of Abraham, Isaac, and Jacob, was really one with the God of the Egyptians; afterward this was lost in the intermediate bondage of the Children of Israel, until restored by Moses; and the records, even when restored, had lost some of their original meanings, because of the lack of ability on the part of the translators to render what was meant in the Mosaic interpretation.

You will therefore separate the Book of Genesis from the other books of the Old and New Testaments, i. e.: consider that the Book of Genesis, in its first part is the compilation of the sacred writings of many nations, as four distinct streams of history are there chronicled; consider also that which follows in the other four books as a partial history of the works of God and the external history of the Jews, interpolated here and there with Kabalistic symbolism, but at the same time is nevertheless a history; then consider that the most learned among the Jewish rabbis even now reject the first five books as they are recorded in your

Old Testament, as being the original record, they are able to, from learning and from the study of Oriental symbolism, discover therein the interpolation.

Then you are also to separate the first ten books of the Old Testament from the others that follow, because many of the records of kings and the various chronicles that appear, are simply introduced rather as a record to follow out the prophecy or line of descent which is supposed to be connected with Jesus, than that they belong to the original records of the Kaballa; in fact the Kabalistic record is not only condensed, but contains that which, if interpreted, would set at naught much of this record in the Old Testament, excepting what is mere history.

The experiences of the Children of Israel and the terms used to express those experiences are sometimes almost Kabalistic; for instance: the forty days journey in the wilderness; the forty days of the Noachian flood, all these have reference to Kabalistic symbols and numbers. The number forty being a sacred number, and applying to a certain astronomical period, as well as being sacred in connection with the life of the novitiate who began to teach at the age of thirty, and completed his ministry, in the first degree, at the age of forty. The forty days temptation has also reference to this Kabalistic number, meaning a certain period in which the sun was veiled with reference to astronomical symbolism, and that was the period of the Noachian deluge, referring to the withdrawal of the sun's rays in the ancient record, these periods of forty days and forty years, referred to the darkness, the night, the temptation and shadow of the senses; the wilderness or desert referred to the periods connected with man's temptation, before taking the initiative degree; and to the period which was supposed to be required for the passing of the soul from human life unto the life immortal.

If it were compatible with the wishes of those who gather here, we could easily give a series of lessons on this subject including the whole of the Old and New Testaments, pointing out such portions as are Kabalistic, such portions as are historical with reference to the Jews, such portions as are prophetic, as well as those portions that relate to spiritual gifts; all of which are intermingled in the translation in the utmost confusion, and as presented do not offer to the student any comprehension of what is meant.

It is not singular that, taking this record as it is offered to you, as the literal version of the Word of God, the unlearned, the untutored, and the unskilled, simply relying upon that education which is given to people in modern times, should not be able to find any connected meaning aside from the moral lessons conveyed, and these you have to discover under great difficulty. Aside from the divine sources to which you turn for information on this subject, one would have to rely wholly on inspiration to understand the meaning of the very beginning of the Book of Genesis: for, as said before, "In the beginning God created the heavens and the earth" has no meaning under the Hebraic interpretation, but under the interpretation which makes God the Jehovah Elohim of the Egyptians, the creative power embodied in this term Jehovah Elohim, conveys all the meaning. G, O, D, as interpreted by the Hebrews conveys no meaning whatever.

It is only by considering that one cannot interpret this Book as one would a book translated from a modern language with the ordinary symbols of today, that one can have any correct idea of this record at all. The ancient language was symbolical, there were three different methods by which ideas were conveyed: hieroglyphs or characters, numbers, and letters when they were invented; but at first hieroglyphs, figures and forms took the place of letters; when numbers came they became the sacred repository of all that was conceived concerning the Divine; so that you have in the Book of Genesis reference to sacred numbers, not only to six, seven, and ten, but to other numbers held sacred among the Kabala and among the sacred orders in the Orient. The number four was held sacred in China and is today, and was interpreted to mean the four cardinal principles of creation or of God, as the four distinct portions of the earth.

As we have said, one has to read with this knowledge in order to be aware of what the meaning is, and when any one asks us a question, selecting one distinct passage from the Bible, and wants us to interpret it, it is like interpreting a problem in geometry or of higher mathematics to one who does not know the numerals. Of course the innermost meaning is not made known in the letter: and the letter itself is only interpreted according to comparatively modern standards. The last council which gave you the authentic account of the New Testament which you now have was at Trent, and was shortly followed by another interpretation known as the King James Edition which gives you the record as you read it today. The council at Nice had more complicated labors since in the Nician council was considered all the first records of the Christian Bible together with Kabalistic records and ancient Jewish scriptures, from which was to be compiled the Bible, they gave the record as it stands today.

From this you must go still further back, as today many revelations are being brought into Europe and America from the Orient and you are made one with the East.

Study these records attentively; do not study them too literally: we mean by this study with the intent, if you can, of those who wrote them, of those who were inspired; behind the seemingly absurd phraseology remember that the original meanings ought to be preserved: for instance many have found great difficulty in interpreting the Christian Bible into foreign or Oriental tongues; translators have found it very difficult to convey even to the Indians of North America some of the meanings of the Bible: as there are no flocks nor herds among some of the tribes, when in one of the Psalms it says: "the Lord is my shepherd," how could he know what was meant? He would understand much better if it read buffalo hunter, yet it would sound a little singular if interpreted in that way; so may the modern understanding of many of the original terms and meanings have been lost; no doubt could you follow them to their primal source you would find the translation just as absurd as the possible one we have referred to.

All this is of no value, excepting as man considers it of value in connection with the theological interpretation of the past. By attaching too great importance to the letter man has failed to notice that the spirit of interpretation is at his door, and that there is more real knowledge outside of theological circles concerning the Book of Genesis today, than there is within the whole realm of theological universities and schools that prepare priests for their orders and sacred offices. With the scholarship of today, and, above all, with the inspiration of today, any man may read the Book of Creation without even knowing one

word of the Book of Genesis. But if he does he need not cast aside the ancient record as valueless, but simply say it is valueless as living testimony, it is not a living record; it is a record veiled in the mysteries of the past, whose light can only be restored by a knowledge of creation as it is understood. The soul of man has access to the divine possessions of Deity now as ever before; it is from that source that you must read, with illumined vision, the order of the beginnings of creation in time and sense. Then you may turn to those ancient pages with luminous eyes, with vision inspired; without any theological bias or prejudice, without any pre-judgment you may read the ancient letter, which is veiled from the vision of today by many thousand years. Those who saw and understood, saw with the same vision, understood with the same spirit, perceived with the same soul knowledge as that which is in the world today. You have, each of you, unwritten, yet sacredly recorded, the Book of Creation within your souls.



*THE GRAND OLD BOOK, WHEN UNDERSTOOD.*

[ IMPROMPTU POEM; THE SUBJECT BEING GIVEN BY THE AUDIENCE.]

There are many books of ancient lore  
 Held sacred by mind of man on earth,  
 Through which the Infinite might pour  
 His light: of nations and their primal birth  
 Far back in the mystery of things,  
 Veiled beneath life's o'er brooding wings.

No paper on which is inscribed  
 The word of modern interpreter;  
 No papyrus of Egypt to hide  
 The sacred image of Isis, her  
 Whom her lord, Osiris, sent to bless  
 The earth with all her graciousness:

No inscription of Brahmin's lore  
 In hundreds of volumes in the East,  
 Nor where the Indus doth ever pour  
 Her treasures for the primal feast;  
 Nor yet from that vast wondrous store  
 Where Hindoos worship the shrine of fire,  
 And the image of the soul adore  
 Even upon the funereal pyre.

The Vedas trace the laws of God  
 In the wondrous records of the past,  
 The Shastar veiled the word; here trod  
 The Light of Asia, which was cast

Along the way of earth's estate.  
 In all the bibles of the east  
 Man learns the power of God, though late,  
 Learns that the records, even the least,  
 Display the knowledge of the soul  
 And God's divine, wondrous control.

In the semi-barbarous Hebraic age,  
 When man forgot the law of love,  
 When, traced equally on the page,  
 Kindness and vengeance man must move;  
 Even there, beneath the blood stained scroll,  
 The secret mystery is found,  
 The record of the primal soul,  
 The truth in Jehoyah's name enwound.

Search not the *Letter*, it will kill;  
 It but deceives the mind and sense;  
 Strive in the *Spirit* to fulfill,  
 What God has traced there, no pretense  
 Of learning can destroy that page,  
 God's Living Record in every age:

Then you may stand on Sinai  
 And hear the thunders of His word;  
 Then in the tablets you may see  
 The record of the chosen Lord;  
 And then through Egypt's mystic lore.  
 And from the Book of Genesis,  
 You may behold where God did pour  
 Upon the earth, and its wilderness  
 Of chaos and night, the light of day.  
 And read the Book aright alway.

#### BENEDICTION.

May that Sun of Truth, whose rays pierce the darkness of every age, so illumine the mind that the inspiration of today shall be the light of all past ages. Amen.

# BANNER x OF x LIGHT.

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE  
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